

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا  
لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ  
النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

[8:72]

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ  
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

[8:73]

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا  
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

[8:74]

#### Opening of Sermon

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ  
سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ.  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

[3:102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ  
عَلَيْكُمْ رَقِيبًا ﴿١﴾

[4:1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾  
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا ﴿٧١﴾

[33:70-71]

أما بعد:

I ask Allah subhanahu wa ta'ala that this gathering be among those that Allah descend his tranquility upon. And that his mercy overwhelms us. And that he mentions us to those around him (The Angels) and the whales in the ocean and the ants in their holes and angels make istigfar for us. I also ask Allah subhanahu wa ta'ala to reward the brothers who organize this event and I ask Allah that He accept and put it as their balance of deeds on the judgment day.

The Prophet ﷺ said in the authentic Hadith in Sunan Abu Dawud and authenticated by Albani.

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ

Sunan Abu Dawud 2645

I disowned every Muslim who settles among the Musrikeen. There is many Hadith on this matter. Ibn Hajar رَحِمَهُ اللهُ in Fath al-Bari said this is to be understood as referring to those who are not safe to practice their religion where they are at.

Yet you have other Hadith where the Prophet ﷺ said in Sunan Abu Dawud and in Al Hakim the Prophet ﷺ said

مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ "

Sunan Abi Dawud 2787

Whoever mingle with the Musrikh/Polytheist and live with him he is like him. Also Hadith Samurah ibn Jundub

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَاكِنُوا الْمُشْرِكِينَ وَلَا  
تُجَامِعُوهُمْ فَمَنْ سَاكَنَهُمْ أَوْ جَامَعَهُمْ فَهُوَ مِثْلُهُمْ

Jami` at-Tirmidhi 1605

<https://sunnah.com/tirmidhi/21/68>

Don't live and mingle with Musrikeen. Whosoever live and mingles with him he is not one of us. And those are authenticated by Albani رحمه الله. So this is a serious matter. This is a serious matter people have to understand and think about. It's so serious that Samurah ibn Jundub رحمه الله when he heard the Prophet ﷺ tell the people to migrate when they were in Makah. He was the old man. And as you know the restriction for an old man is less. Especially they are ill and he was very ill. But when he heard how essential it was for them to migrate he told his children carry me out of Makah. They said you are old man! He said carry me out of Makah. Prophet ﷺ said to migrate. Carry me out of Makah. And he began to clap his hand in agony. You know how one claps his hands in agony? Because he wanted to reach Prophet ﷺ in according with Prophet ﷺ teaching to migrate from Makah to Madina. Yet he only got few a kilometers outside of Makah in area known day is Taneen. When he got there Subhanallah he died رحمه الله. But look how essential it was to him to listen to the Prophet Muhammad ﷺ.

This matter so serious that I actually found a scholar Elham Sharisi who died in 914 after the Hijrah رحمه الله. He wrote a book called **Almiyari Muarrab** where he considered an Ijma and that's a big deal. An Ijma, a consensus among scholars. He said

(Comment in Arabic - 5.53 - 6.08).

There is an Ijma that a Muslim must leave the Dar of Kufr where Kufr are the majority to the Dar al Islam to the land of Islam. There is no explanation in that expect those are sick or the man and woman and children who are unable. And this is the matter where the old scholars were not even talking about this issue. The old old scholars in the first four hundred or five hundred years didn't even discuss this issue. No where they were discussing. When you to read it you gotta analysis from scholarly perspective what you reading. You see that they were discussing if a non Muslim converts while he is in land of the Kufr. Then he needs to leave. This is where his mom, his dad, his is familiar are and he needs to leave. It wasn't worse than that which is Muslim leaving the land of the Muslims and going in the land of the Kufr or having the opportunity to move to the land of the Muslim and he was refusing to do so. And that's why El-one Sharisi رحمته الله also mentioned.

Today's contemporary scholars that talk about this like Albani رحمته الله. He was adamant that is Haram. There is no excuse for you to live long term among the non Muslims. In fact I used to call him and my father used to call him for question. My father used to call him in 80's. And I used to call him many many times in the 90's. There is not one time that I or my father called him. In fact I don't think there is anyone who called him from the non Muslim countries where he knew was the non Muslim countries except he made a comment about it. Said "May Allah get you back to Muslim countries or isn't it time for you to come back to Muslim countries and so on and so forth". Likewise Ibn Qa'ud رحمته الله same thing. I mentioned in a recent article that I once found him in Hajj. And I told him I got questions for you and he asked me my name. When I told him my name he knew my father. So he told me you and your father still residing in the land of the Kufr? I said yes, we're still in United States. He said well then when you move out of the land of the Kufr I will ask and answer your questions. That's more essential then these question you trying to ask me. And he actually refused to answer the questions. Even sheikh Mukhbar رحمته الله. He believes it's not permissible but he also mentioned that one time or few time that for medical reason for short term it may be possible. The one that was slightly more flexible on this issue was Ibn Uthaymeen رحمته الله. Where he said if a Muslim can practice there may be an excuse. However it's not time to discuss this whole fiqh issue as a whole because my time is very limited. However from my gathering and In Sha Allah I going to write a book about this issue. And from my gathering there are three categories.

There is one who if he is a Muslim and he is capable of openly declaring his religion as well as declaring publicly that he rejects the Taghoot. You gotta believing in Allah and reject the Taghoot. If he is able to do that then it's permissible for him to reside there among many scholars. Many scholars said if these conditions are met he can reside among the non Muslims. And this matter right here is what I want to retake into consideration and in my talk throughout this talk today. Can you really declare you religion? Can you publicly declare you disbelieve in the Taghoot? Can you do that? That's my question. Because a lot

of scholars said yes. And there is actually lot of stipulation to this no time to mention it. The second category one is unable to declare his religion and he is able to migrate. He can go to another country. He has the ability to do that. This one must migrate. Allah said in the Quran in Suratul Nisa

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ  
قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً  
فَتَهَاجَرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

[An-Nisa (The Women) 4:97]

Verily as for those whom the angel taking dead while they are wronging as they stayed among the disbelievers even though they're migration was obligatory upon him. They were asked in what were you? They replied we were weak and oppressed. The Angel said was not the earth of Allah spacious enough for you to migrate? So if you are able to migrate and you can't do/perform your religion you gotta migrate. The third category that I was able to take from the scholar opinion is he is unable to openly declare his religion, he is unable to migrate then he is among the weak who are excused because the following verses Surahul Nisa the one just I mentioned. The following verse after that is said

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ  
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (4:98)

[An-Nisa (The Women) 4:98]

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ  
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ  
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

[4:75]

Except the weak ones among the man, woman and children who cannot devise a plan nor they able to direct their way. These are people who Allah subhanahu wa ta'ala gave him an exemption. So those are basically the three categories. And this is very very summarized.

Now let's see what I mentioned in the first catalog. Are you really able? You answer this. I'm not going to answer for you. You sit and with conscience that Allah going to asked you about this on judgment day. Answer to yourself. Can you publicly believe in Allah and can you publicly disbelieve in the Taghoot? Here we are the Ummah of Tawheed. You gotta understand this. And throughout my talk answer to yourself or after listening to the talk sit and analysis the matter to yourself. We are an Ummah of Tawheed. We are granted the biggest blessing of Allah as Tawheed. Tawheed was our biggest blessing. Allah says

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

[5:3]

I compiled up my religion and I granted you "The" provision. What is "The" provision? Islam/Tawheed. The reasoning core of our existence. The reason and core of our creation.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

[51:56]

The reason messengers were sent and the reason the sky and the heavens were created. Thing about your obligations and responsibilities towards that word. Allah in the Quran says

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا

[66:6]

Oh you who believe protect and guard yourself from hell fire. Concern over oneself of Tawheed and their children was among the/at Tawheed and their children were among the biggest concern of the Prophet and messengers of Allah. They agonized and worried in fear of falling into major Shirk and Kufr. Not for them only but for their descendents. Look at the example. Ibrahim the one who crushed, crushed polytheism, the one who destroyed the statues, the one who gets the miracle of being rescued from burning fire. A miracle directly from Allah. He sees the miracle. He gets rescued from direct miracle by Allah. Yet still fear Shirk upon himself! Yet still fear Shirk upon his descendents! Still fear Shirk! Why he while he is building the Kabba and still fear Shirk while his son is helping him build the Kabba? Look what he says in Surah Ibrahim.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

[14:35]

O Allah, O Allah make the city (Makah) peace and security and save me, protect me, keep me and my sons away from worshipping idols. This is Ibrahim (عليه السلام). He is fearful of the worship Shirk. Yakub, his son magnanimous family. Son of magnanimous and his children are magnanimous. Like the Prophet ﷺ said in Sahih Al Bukhari great honorable man.

What he said in his dead bed? When one is on his dead bed he only said the most important, essential matter of his life. It's not some secondary matter you gonna mention on your dead bed. It's the most important thing as your soul about to depart. What is his concern on his dead bed? Look to his concern.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا

أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفْرِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

[2:136]

Will you witnesses? When Yakub was on his dead bed and he told his son what you worship after me? He said we will worship your lord

نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ  
[2:133]

In the lord of your forefather Ibrahim, Ismail, Ishaqh.

إِلَهًا وَاحِدًا  
[2:133]

one lord

وَنَحْنُ لَهُ مُسْلِمُونَ  
[2:133]

and we are submitted to him. When he got that he was reassured him was at peace.

Lukman the man who Allah said he is not a messenger but a wise man and a man who spoke eloquently and gave lessons on how one raises his kids. Allah said he has wisdom. When he raising his kid what's the first thing he is telling his kid. After Allah said he has wisdom.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ  
[31:13]

And remember, and remember when Lukman said to his son advising "O my son join not in worship other than Allah. Verily worshipping other than Allah or associating a partner to Allah is a greater of all oppression." Man who got revelations, man who seen miracle, man who seen Jibril fear Shirk upon themselves and their kids? Yet today one can say that he is able to publicly proclaim his deen! And publicly proclaim his Kufr and Taghoot! It was one of the biggest worries of the Prophets and Messengers of Allah. Today it has become one of the least worries of the Muslims. Does not one fear that he will fall under those that the Prophet ﷺ said in the authentic Hadith?

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ،

Muwatta Malik Book 16, Hadith 53

<https://sunnah.com/urn/405720>



Think about the Prophet ﷺ said every child is born on the Fitra. His parents miss guide him to other faith. You think that's your neighbor when your neighbor takes his son to church or to the synagogue. That's not what only entails out of this Hadith. When you know and you know or most likely you think your that descendents, your children, your grand children, your great grand children might be come at other faith then this Hadith applies to you.

فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Why? Because the Prophet ﷺ said in Sahih Bukhari, Muslim, Abu Dawud, Tirmidi, Ahmed

حَدَّثَنَا عَارِمٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ،  
عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّكُمْ رَاعٍ،  
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ رَاعٍ وَهُوَ مَسْئُولٌ، وَالرَّجُلُ  
رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا  
وَهِيَ مَسْئُولَةٌ، أَلَا وَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

Al-Adab Al-Mufrad 212

Each of you are shepherd and each of you are responsible for his flocks. Meaning we are going to be asked about it. The manager shepard over his family. He is responsible for flock. You gonna be questioned. You gonna be questioned about that. And is the Prophet ﷺ said? A woman is a shepard within the house of her husband. She is responsible for flock. And the other Hadith more than that in Sahih Bukhari, Muslim the Prophet ﷺ said

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ  
رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ "

Sahih Muslim 142 a

<https://sunnah.com/muslim/1/270>

Whoever in entrusted with a flock - people, children, wife or anything and then deceived them except Allah will prohibit heaven upon him. You deceived him change them if you know that their fate no going to change within the future if they are not going to be steadfast on their principles of their religion. The messengers of Allah fear Shirk for themselves and it's the least of our fear today? Even though they were not in the environment that budgeted millions to take Muslims out of the Islam. We are in the midst of non believers, surrounded by them, schools and everything and they got budgeted millions and embedded within the Ummah those who take us out of our religion or want to take us out of religion. And if you are to ask parents what is the least of their worries it would Shirk or Kufr upon their kids? That's because many of the parents before kids don't really understand La Ilaaha Illallah. La Ilaaha Illallah is not a banner to decorate the house. La Ilaaha Illallaah is not a necklace you put on your kids and you think that's end of it. La Ilaaha Illallaah is deep and very deep. La Ilaaha Illallaah was lost from many in this country.

I say there was a professor very known professor. That he goes to around and I don't know he still does go around and he talks about the history of Muslim Masjids in the United States. Eighteenth hundred and he bring specific messages, brings the computer and shows the matter, pictures of those and the community surrounding them and where they came from and the African communities and the Moroccan communities and the Arabic communities and then suddenly the Masjid vanishes and something happens. So I invited him and we had dinner one day after the lecture and I said what happened to the Muslims? OK Masjid over the years may fall, may burn, something may happen to them. Where are the communities? And then he sat and thought. This is his specialty. He said that's a good question. Yes it's a good question and the answer is a simple answer. Those communities are assimilated, integrated, didn't have their distinct identity so what happened is they are still there, they are still in the areas, they maybe in next door neighbor areas but they melted in the melting part. Their La Ilaaha Illallaah melted and gone and vanished.

There are many examples I know of Masjid that was built early in the century where their descendents of the founder that the Masjid I gonna said there might be a couple who may say La Ilaaha Illallaah. Just to be on the safe side from what I know nearly all of them. Nearly all of them no longer believe in La Ilaaha Illallaah Muhammadur Rasullah. That La Ilaaha Illallaah that used to be around their neck is now a cross. I say that. Their women married other than Muslims and their men choose other than. This is four generations later. This is what happens. These are people who lost La Ilaaha Illallaah. Then there is another model to worry about because La Ilaaha Illallaah is very heavy to take out of the tongue even if it is just barely someone said it in tongue is very hard to take it out. So their plans for those to misguide Muslims leave him say La Ilaaha Illallaah but misguide them. Teach him the Islam but not really proper form of Islam. Dig them interfaith, multiculturalism, integration, false ways of life, deities, traditions, laws, customs, and celebrations. Just take him out of La Ilaaha Illallaah. Let him say La Ilaaha Illallaah but it's as though they are hollow swell/nothing inside. That's why the Prophet ﷺ for example comes with identity. You want the Islamic Ummah to have an identity. By the way I just wanted you to know the matters of identity of Muslim be different non Muslim this is not the matter that relates to killing or violence or anything. Yet it's so fought so strong by those modernists of the Ummah. Of course they put them in the fore front. The non-Muslims put them on the fore front. Why you guys fighting this so much if has nothing to do with killing. We just want our identity. That's all the Prophet ﷺ trying to do. Why we just fasted Ashura? The Prophet ﷺ said in Sahih Muslim. If I were to stay until next year, live until next year which he didn't ﷺ I'm going to fast two days (9th and 10th). The 10th is Ashura but I am going to fast both days. Why he is going to fast the 9th? To be different then the people of the book. In Sahih Muslim. Why we didn't pray after Asr? We are not suppose to pray after Asr. It's Makhrooh. To be different from other faith. Why Sunan Abu Dawud authenticated by Al-Bani. The call of the prayer was suggested (they were suggested) to the Prophet ﷺ that the call through a trump or bell. But the Prophet ﷺ refused both because it imitates other religion and he established the Adan Allahu Akbar Allahu Akbar. In Sahih Al-Bukhari the Prophet ﷺ said change your color of hair to be different from other religion. And Sahih Muslim The Prophet ﷺ said be different from other faith and grow your beard and Sunan Abu Dawud authenticated by Albani pray with your shoes on because to be different from the people book. If you look. Let me say this actually in the Quran

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّينَكَ قِبَلَةً تَرْضَاهَا

We seen you turning your face to the heaven, Oh Prophet. Allah saying I see you. He is looking up the sky, turning his face is act. What's his agony? What's your agony of Prophet of Allah? You are facing same Qiblah as another faith? He wants to change the direction. What is it matter if he have the same Qiblah? What's the big deal? What is it matter if you pray with your shoe and they pray with their shoes? Or they pray with no shoes and we pray with no shoes. What is it matter if we shave and they shave. What is it matter if their hair is white (when it grow)? We don't change it, we don't dye and they don't dye. What's the distinction, what's the problem here? He wants just to have an identity. The Prophet ﷺ as a whole foresight. He knows what's about. We gotta be separate, we gotta be independent in identity so our children and grandchildren. You know what we are Muslim, they are not Muslim. This has nothing to do with violence, this has nothing to do with killing. It's just I have just exactly what it is.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ [109:6]

You have your religion and I have my religion. Let us have our independent identity. You have to deal with in those. Those undisputed matter of Aqeeqah that those Ijmah have today become disputed. Allah the almighty from on top of seven sky tells us

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

64:2

In Surah Tagabun. He the who one created you. Created two categories. Muslim/believer and Kafr/non believer. Today we told you know Allah "Excuse us Allah". We found the third category. You gotta make up third category. Allah says

فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

You come and tell me there is third category? (This is the problem they are putting wala and bara). Wala and bara as no longer become wala and bara we know. Wala and bara and all these that I mentioned our matters to make and independent, nothing more nothing less. The question that I have and the problem I have is "Why this matter is fought all so hard?" We want our generation to know and learn that this is the believe in La Ilaha Illallaah. If they assimilate into other believes they will leave those. That's why we need distinct identity and in according to the Prophet ﷺ taught us.

Is that asking for too much? Is that really asking for too much? These are matters. Like I wanna reiterate so some people will not get wrong.

It does not mean Muslim can't cooperate with the non-Muslims for Dawah, teach him Dawah, go and give him Dawah. It doesn't mean you can't humble yourself to non Muslim and give him Dawah. It doesn't mean go and fight with your next door neighbor right after this because of identity. What I'm trying to say is I don't know why the modernist of the Muslims are the forefront for the Kufr to fight this issue so much hard. You know what's the purpose is? They wanna strip Muslims of La Ilaaha Illallaah. This is the point I want to get. When they couldn't take Muslims out of Islam they implanted these modernists to do these issues, to fight of these issues and funded of course by the support and strength of others. So they can take the true Islam out of the hearts of the Muslims. Leaving Muslims as a hollow swells and as time and generation go by their La Ilaaha Illallaah on the tongue wouldn't even be there no more. Abu Jahl himself and those who are with Abu Jahl, the disbelievers who harbored at most hatred and hostility and animosity to the Prophet ﷺ knew what La Ilaaha Illallaah meant more than messes of the Muslim today. When the Prophet ﷺ said all I want from you one word. You gotta meeting with him. All I want which is one more. At that time basically no ordain, no Salah, no Zakah. I want one word from you. Abu Jahl come running out of his house who said I gave you ten words just leave us alone. Prophet ﷺ said "Say La Ilaaha Illallaah". Abu Jahl said

amma hajihi fala (27.38 - 27.40).

This one no. But why Abu Jahl said that? Because Abu Jahl understood what La Ilaaha Illallaah meant. La Ilaaha Illallaah is an identity and a believe. It wasn't just uttered word. This is a word that had meanings and actions related to it. La Ilaaha Illallaah you hold steadfast La Ilaaha Illallaah. And if you want your kids to turn on righteous Muslims they have adopt the right La Ilaaha Illallaah with the independent identity and distinction of a true Muslim who really knows the meaning of La Ilaaha Illallaah. Look more than that we took those who left La Ilaaha Illallaah by their tongue, we took those who left La Ilaaha Illallaah's meaning or manipulated of La Ilaaha Illallaah.

Look at the Arabic language. I am not going to mention about brothers who came Egypt, listen to lecture. Arabic nationalism is under our feet. We have talked about in some of the biggest scholars of this ummah were not an Arab but if you know Arabic you become an Arab. I mentioned this on my lecture on Bukhari, he was mentioned it in my lecture in Bukhari (رضي الله عنه). He is not an Arabic man. He learnt Arabic. He is better than Arabic people. I'm not gonna say about those who come from Asian, Pakistani, India or any other country whose original language is not Arabic. I'm gonna say from those who are Arabic. Their first generation what percentage of them (The first generation, their first kids or they themselves who forget it speak Arabic) continue to speak. I'm not gonna say the second generation. Their own first kids. How many of them speak Arabic? Arabic language is an identity. Translation of the Quran implies a human factor. It goes against the essence of the book of Allah. Because at end human factor goes into it. I don't see how a person doesn't know Arabic yet can concentrate on the Salah when he is making Salah. Now we have generations after generations not even thinking about learning the language of the Quran.

The problem is not only are we not gaining people who learn the language of the Quran, the identity but the overwhelming first generations of Muslims who are born in this country. First generation those immigrants who come their first generation are forgetting, are not even speaking the language. Look at the Taqiud Din Al Hilali the most, the number one probably the most popular translation of the Quran. He think it advertise for his Quran. In his introduction to the novel Tafseer. It was part of the novel Quran but now it in the novel Tafseer. It's in the first page of it. He said "It's pity". Look at that. It's Taqiud Din Al Hilali. "It's pity that many are only satisfied with the translation". Meaning shame on them. They are be ashamed of themselves for not learning the language of the Quran. Then he goes on to say (You should go read the introduction. It's a long introduction. Read it). If the translation of the meaning of the Quran is meant for the purpose for continuing to learn as generation do today then it's a real mischief doing and an evil act. This is him! This is him! And an evil action in against what Allah and Mohammad (ﷺ) put in His

Messenger Mohammad (ﷺ) have ordered. And he took lots of this actually. It's not his words. Lots of this is taken from books of Ibn Taimiyah. He goes on to say from I recall from his introduction "All the religious scholar anonymously agreed that the Quran and Sunnah should be taught in the language of the Quran. Translations are mainly meant for those who are not embrace Islam or people who getting into Islam. Then he mentioned a story. This is an amazing story. One of the Shiyekoooh he met in Afghanistan. He met a Sheikh called Omar Uzbek who is Turkish man who fought the Russian back in early in the century. He met him in 1900's. And he met Omar Uzbek (Turkish man) in Afghanistan. And Omar Uzbek became very close friend of him. This is a Sheikh and there are Sheikh so they became very close. Proximity 1930's. So they met together and one time they were so close that Omar Uzbek's wife called the translate of the Quran Taqiud Din Al Hilali. She said to him "Come to my house". She sent him a messenger "Come to my house. I have to talk about something". She said "Ya Sheikh, Ya Sheikh my husband (Omar Uzbek) doesn't talk to us except in Arabic. We don't understand Arabic. We want him to talk to us in Turkish. Why doesn't he talk to us in the language that we understand? He would only talk to us in Arabic. Could you please talk to him. Even if merely for hour a day just talk to us in the Turkish language. Taqiud Din Al Hilali said I talk to Omar Uzbek. I said "Why you don't talk to your family in the Turkish language?" So Omar Uzbek said "When we were under the rule of Russia, anytime Russia annex the country took it what the first thing the Russian did was compiled us to learn their Russian language perfectly. By force. And we had to learn it.

And unless they knew that learning the Russian language will make the person who learn it follow their ways of thinking, character and tradition they would not have forced anybody to learn it. He went on to say "I vow not to talk to my family except in the language of Quran and the Prophet Muhammad ﷺ. If they so agree they can talk to me, if they don't then I will have no use to talking to them. SubhanAllah. So look at matter that you facing. Can you really answer the question that I asked you earlier? Can you really proclaim your pray and the declare your disbelieve in the Taghoot? Can you really really do that? Can you most likely believe that what you gonna continue on and "we know no one could be assure". No one can be assure of that. But is that most likely that we will continue on when you see people who have lost La Ilaha Illallaah when they lived four or five generations here and there are study that can shows this. Especially in communities where Muslims

have been here from the early centuries. Those who left La Ilaaha Illallaah's meaning by manipulation, the meaning of the word was manipulated and no longer do they believe in the right La Ilaaha Illallaah. I actually for study I did. I calculated over forty five Hadith or matters where the Prophet (ﷺ) wanted us to do different from other faith. Today those people who are pro interfaith and I'm talking about pro interfaith ideology. Interfaith is an ideology. It's a believe. It's a believe of kufr as tens of the Ulama declared. When you do it you don't go, grab a guy from Masjid and tell him tell me what's interfaith? Most, lot of the societies today in the west, in the America are following this trend. You don't grab ignorant head who is leader of the Masjid who participate in interfaith and tell him "What's interfaith?". You look at the ideology, their principles and what they say it really is. It's a principle of Kufr. The Prophet (ﷺ) for example tell us I calculated for study over forty five authentic hadith other than non authentic that I put a side. Forty five authentic Hadith and I'm still counting of those who are the Prophet (ﷺ) be different and this idiots, this corrupt ignorant heads who participate in this, say, we are here to find similarities. The Prophet (ﷺ) said "Be different, be different, be different". We trying to maintain our identity they don't want us. Look more so. Answer the question about Iman. Look at your Iman. If you ever being Hajj or Omra. Not even Hajj or Omra, if you ever being to another area where Iman or the society is better and you come back to the society where there is sins. For example you went to Hajj or Omra and you come back United States. The matter is that your system was immune to. Now you at different. As soon as you come back from Hajj or Omar you see a man and a male or female kissing your heart is gonna be estinkara on that. Yeah but when you seeing it for ten and twenty years looking at it and your children grow up looking at it. All over every where it they get immuned. That's just an example of matter that kills the Iman immune system. What astonish me is when the Prophet (ﷺ) passed by the people of the Hijr where Allah destroyed the people of Saleh in the Arabian peninsula Zhuhuri said when the Prophet (ﷺ) passed by

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا  
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ  
عَنْهُمَا - قَالَ لَمَّا مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجْرِ قَالَ "  
لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ  
إِلَّا أَنْ تَكُونُوا بَاكِينَ ". ثُمَّ قَنَعَ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَارَ  
الْوَادِي.

Sahih al-Bukhari 4419

<https://sunnah.com/bukhari/64/441>

(36.12 - 36.17 - Hadith in Arabic).

When the Prophet (ﷺ) passed by Hijr he covered his face and nudged his camel to speed through the town. One of the contemporary scholar I heard him (One of my teacher) say I could never forget this. He said "The Prophet (ﷺ) covered his face and spread through a town where there was non-Muslims because of their affects. So imagine the affect of those who are work alive, working day and night to strip one of his religion. Ibn Qayyim (رحمه الله) comment on this story said from the lesson that you take

(36.52 - 37. 03 - Comment in Arabic).

The lesson that you take of this is the one passage/the houses or the land of the those who are astray or angered by Allah he should either enter it, live in it but rather speed through it. In addition ask yourself can you really proclaim, ordain the good and forbid the evil? That's nearly a neglected matter. Nearly. It's nearly neglected. You answer it yourself. Don't let me answer it. Can you ordain the good and forbid the evil? Again how many of those who can (I am not gonna say "Grantee" cause no one grantee nothing) most like your descendents and look at it when you say your son in Arabic that's means you son, your grandson, your great grandson. Look at it in the future. Your son who Allah said in the Quran

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ

[18:46]

Allah said about your children. Wealth and children are the beauty of the sight then Allah said **الْبَاقِيَاتُ الصَّالِحَاتُ** According to some Mufasssireen is Subhanallah Alhamdulillah Wala Ilaha Illallah Allahu Akbar. But according to other Mufasssireen is your children, the everlasting deed, meaning the deed that are the investment. They are the investment where when your head is in the grave. You start asking Allah Ya Allah how you are raising me ranks. O because you son is a true worshipper, your son is a daweh, your son is making dua for you. Your son, your grandson, your great grandson, your generation until the judgment.

**الْبَاقِيَاتُ الصَّالِحَاتُ** If they are righteous **الْبَاقِيَاتُ الصَّالِحَاتُ** until the judgment day Allah will give your reward for them. You are in your grave, resting and your deeds are going up because you raise. Can you imagine the opposite? Can you imagine the opposite where from your descendents come those who turned into other faith. Wallahi it's a horrific thought. The thought of it Wallahil Azeem the thought of it's a horrific thought for one who has a mustard seed of Iman in his heart. Haven't you feel and see? Answer these questions. Their children or they themselves began to imitate the Kufr. How many feel and see that they have a deficiency in Wala and Bara? And many can't really answer this question cause Wallahil Azeem two months ago I went to or so maybe I'm not sure around two months ago I went to a place and I mention just a term Wala and Bara. Wallahi ladhi



**la ilaha illahu no one could answer. And I'm saying why is people afraid of Wala and Bara? Wala and Bara is no violence in it. Wala and Bara is to maintain your identity. Wala and Bara is to tell them you got your religion, we got our religion. We just want my identity. Why are you depriving me and my identity? Why do I have to assimilate into your religion? Why? Why is it? Why is it I have to melt into your religion to have freedom of religion? Also more than that answer the question when there is a divorce what regulates the divorce? What regulates the children?**

**I have right now on my desk seven cases these people asked me to help them in where the children taken away by a spouse who is not a Muslim they are going to be non Muslim. They need the help. What are you going to do about it? The law is not in your hands. You lost your kids. Your children are going turn Christians until the judgment day. Among the seven, five them are taken by spouses who where non Muslims and two of them are taken by government. The government was suspicious about something they did possibly found bruises on them could be true could not be true. I say this. Let me say this. There was a story in Michigan approximately 25 years ago. They went to house of a Muslim and it's known and I think it's all over the internet. They went to house 25 years ago. They took two children a boy and a girl. And they had bruises on them. And it turns out after few years as the family and the community continued to fight to get them back. It turns out after medical reports that those bruises are from a disease, some disease that they inherited from their family. And it is 100% solid proof on that. They were not allowed to see them until they passed 18. Even though there was solid prove that those bruises were from a disease. When they came back home wallahul Azim saw their reunion. Actually the mother kept their beds as they were not touching their beds hoping every single day that they would return. And what happened to them after 18 that they returned? As other than Muslim. You could see that a cross around their neck. Is that what Muslims want to get into? How many seen that the moral lack sin has got to heart of the Muslims that this became the part of a Muslims life and in their families.**

**Ibn Taymiyyah in parts of his serathul mustakim said says this and this I want to say. You answer the questions and you come up to a conclusion. Because you are the best to answer that for yourself. Ibn Taymiyyah in his seratul mustakim says this. He says that when one is amongst the non muslims there is no neutral. There is a negative effect or a positive effect. If they are not effecting you negatively then you would be affecting them positively. If they are not that effecting you negatively, taking you to the clubs, taking you to the bad places, taking to probably you worship other than Allah then you affecting them positively. Then you are taking them to Masjid, you teaching them about manners, you are teaching the non Muslims about Islam. I say one of the problems that I face and I deal most of my dealings with you. The parents and the teachers say talk to them about prom, talk them about dating. How many knowing what goes on in the high schools know that their children does not go such events? There are no guarantees. But most likely go and protect**

their kids or most likely assure that their kids are not going to do adultery or fornication or pre adultery or fornication. How many can say that?

That's why if decide to stay there is one way out of it. The temporary stay that make for yourself and for your children Dua/Dawah. Other than that like Ibn Taymiyyah (الله عنه رضي) the negative disease gonna manifest in you. Finally let me say yes societies are not the same. Someone gonna say yeah overseas they have problems and issues which is going on.

Let me tell you this story. I know the names and I know the families. And actually they in relation to me. Two men came to this country in the early nineteenth century. Let me say it more clearly and frankly. One of them was my grandfather. My mother's side radmatullahi alyha. One of these man which is my father did not like this country and he went back to Jordan. His brother remained in this country. His brother there is probably now four generations if not five generations we don't or I don't know anyone of that generation which are by the 100s but not over a 1000. In fact they have a city named over them says la ilaha illallah Muhammadur rasulullah. Whereas the other one who went back overseas has issues some of the generations have issues. Some of them have fisak, some of them issues but none, every last one of them says la ilaha illallah Muhammadur rasulullah on this day. That's a lesson on itself. Imam Malik says

La umuku ahadukum fihi be garil haq. [Arabic statement: 44:26-44:33].

Imam Malik said what basically means when they asked him. What if one is a society in which there is evil in it. He said what if it's the only place he can leave in. He said he chooses the best of the place. Choose the best of the place that are around, around you or temporary stay and make of yourself your children Dauah so that can have the positive effect so the immune system would be strong, learn the proper Tawheed and like Umar ibn Abdul Aziz. Back in Umar Ibn Abdul Aziz, he specifically told the Muslims don't go to Spain and live. Even though Muslims in Spain were beginning to advance, meaning that the spread of Islam was advancing and they were gaining ground where everybody was converting and they were becoming supreme yet he still deterred people from living there. And this what I conclude with this there is plenty of more to say on this topic with this we will conclude wallahu a'lam.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ  
إِلَيْكَ